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ABSTRACT

The student booklet presents short chapters illustrating the enclaves unit of the Minneapolis Multi-Ethnic Curriculum Project for secondary schools. A seven-page comic book is also included in the document. Six brief chapters in the student booklet describe ethnic neighborhoods and occupations. Chapter I discusses the Cuban refugees in Miami as well as their life, customs, bilingualism, and need to preserve their ethnic heritage. Chapter II presents the Arab Muslim community in Dearborn, Michigan and their religion and family life. Chapter III is entitled "A Visit to Cajun Country" and tells stories about life with the Cajuns in Louisiana. Chapter III lists the ten best cities in the United States for blacks for economic, political, and cultural development and rates them for overall quality of life. Chapter V offers a brief overview of occupations that have been traditionally identified with certain ethnic groups. The final chapter tells of the Mohawk Indian tribe and their work with steel, beginning with bridge building and transferring to building in general. The comic book consists of three two-page stories illustrating discrimination and stereotyping. (CK)

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MINNEAPOLIS Multi-Ethnic Curriculum Project - ENCLAVES UNIT

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IX

MINNEAPOLIS PUBLIC SCHOOLS



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MINNEAPOLIS MULTIETHNIC CURRICULUM PROJECT

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CUBANS IN MIAMI

The Cuban-American capital is Little Havana. It is a 600-square-block section of Miami. Little Havana is full of the sweet strong aroma of Cuban coffee and the music and laughter of the streets. At night strolling families, chat and exchange greetings in Spanish: "Buenos noches, senor! Como esta usted?" At least half of all Cuban refugees in the U.S. live here. The current number of Cubans here is between 350,000 and 490,000.

Miami's Eighth Street was a typically shabby inner-city row of vacant storefronts. Then Cubans began moving to Miami. Because rents were cheap, they settled there. Today, the street is Calle Ocho, main street of Little Havana. It is the home of bustling businesses, Spanish restaurants, furniture stores, and florists. There are more than 20 Cuban clinics.

Cubans form a third of the Miami population. By 1980, they are expected to be the largest single ethnic group in the city's public schools and work force. Already, Cubans and other Latins make up 70 per cent of downtown Miami's households. In the suburbs lies the Big Five Club, made up of the membership of pre-Castro Havana's five fanciest yacht, tennis and country clubs.

Cubans have made it as individuals. In Cuba, Ernesto Freyre was a lawyer. In Miami, he went to work for a savings and loan association. He became an officer of the nation's first bank totally owned and operated by Cuban refugees, Continental National Bank of Miami.

Hilario Candela was the son of a Havana physician. Now, at age 40, he is one of Miami's leading architects.

These are the exceptions. More typical is the garment factory started by a Cuban woman. Arriving with a young son and daughter, she went to work in a Miami garment mill. Then she got promoted to floor lady. She saved enough to put the children through college, and saved another \$8,000 to start her own factory in 1971. Last year the business had 30 employees, \$209,000 in sales, and plans for expansion.

Until 1974, Miami had only about 30 Cuban lawyers. This year and next, 350 refugee attorneys will finish special courses. About 1000 Cuban doctors are licensed in Florida. Another 400 will soon take the state medical exams.

100,000 new jobs have been created in Miami, thanks to the Cuban immigration.

Miami has four Spanish language radio stations. One television channel broadcasts in Spanish. The Miami News publishes a daily page en espanol. The Miami Herald has announced plans to begin publishing an entire section in Spanish, seven days a week.

Dade County has eight bilingual elementary schools. All students, Anglos and Cubans alike, learn both English and Spanish.

Bilingualism and biculturalism are attractive to old Miami because they are good business, says one Miami banker.

Cuban purchasing power in Miami is about 1 1/2 billion

dollars per year.

"What does it mean to become an American? Do we have to lose our background, our culture?"

The answer is no. They want to be Americans, but they don't want to disappear into the melting pot.

The Cuban refugee spirit was summed up in Miami by a pretty young woman. She is determined that her American-born son will not lose his Cuban heritage.

"He is 18 months old now. I am making sure that he hears only Spanish at home," she said. "Growing up in the U.S., there is no way that he will not learn English well. He will not even, speak with an accent, as I do. But I want him to learn Spanish first.

"He is an American, of course. But I want him to know that he is a Cuban, too."

AN ARAB MUSLIM COMMUNITY IN MICHIGAN

There are about 70,000 Arab-Americans in the Detroit area. 7,000 are Moslems. Most Moslems live in a section of Dearborn known as the Southend.

Southend is isolated from the rest of Dearborn and Detroit. It is surrounded on three sides by large factories, and on the fourth side is a park. Concentration is due to a number of factors. One is the job pattern of the Arabs. Most of them are employed by the auto factory. Their occupation does not require a great deal of training. Many of them do not even know English.

Many traditional Middle Eastern customs are followed here. The Arabic feeling is strong. Syrian restaurants and grocery stores import much of their food from the old country. Females are rarely seen on the main street. It is a gathering place for males. Ads are in Arabic. Arabic is the main language spoken on the streets.

In Southend the extended family is a reality. Family connections do not help much in getting a job on an assembly line. However, new immigrants rely on their relatives in the community to guide them to their first jobs. The extended family acts as an "employment agency." It directs and helps relatives in finding jobs. Family members also help new immigrants by explaining practices related to factory labor. This is important because of language differences.

It is common to find members of a family living close to

each other. Family members often visit one another. Much leisure-time is spent together. Especially on weekends, there are many visits of individuals and their families to the house of their parents.

The male has very definite rights. When a daughter is to marry, the man who is marrying her must take a pledge to her father.

There are certain parts of their religion which affect families in Southend. These are births, marriages, funerals, and religious holidays. The extended families gather together on these days. There are weekly classes at the Mosque. These are for the formal teaching of children in religious beliefs. Going to the Mosque on Sunday is a family affair.

The community looks down on a Moslem girl marrying a non-Moslem male. Even if the man converts, he is not accepted by the Southend. Islam permits men to marry non-Moslems. This is acceptable in the Southend. Such women tend to convert. They must raise their children as Moslems.

It is possible for migrants to live in sections of a large city and keep some parts of village life. There are certain community identities. Gossip and group relationships within the Southend are parts of this identity. Locations of each family are known by other families. Personal histories and current happenings to individuals are general knowledge known by all.

Salina school in Southend furthers community feelings. It

has classes to teach English to immigrants. Parents like to send their children to Salina. They say the school is not prejudiced against Arabs. Prejudice is found in other schools.

Other social institutions help to maintain Middle Eastern cultural features. The most important is the coffeehouse. It is here that men conduct their social and often business lives. The coffeehouse is like a close social club. Within the coffeehouses, tables are arranged according to villages.

Within the community the Arabs have their closest relationships. Certain values are shared. The community helps the people to keep these values.

A VISIT TO CAJUN COUNTRY

In 1604, the French started a colony in Eastern Canada. They called this colony Acadia, and the people who lived there were called Acadians. The Acadians were mostly farmers and fishermen.

A few years after Acadia was settled, the British took over. Then the French took over again. For almost 150 years, the French and British fought and argued over the area where the Acadians lived. Finally, in the 1700's, England won.

The Acadians had never taken part in the fighting. But the British didn't trust them. The British tried to force the Acadians to make a pledge of allegiance to England. But the Acadians refused. In 1755, the British decided that all of the Acadians must go. They forced 10,000 Acadians to leave their homes.

Some of these Acadians went back to France. Some of them settled in other parts of Canada. But most of them went south. Many of these settled in southern Louisiana. The Acadians in Louisiana came to be known as Cajuns. The Cajuns still spoke their own dialect of French. And they were still farmers and fishermen. They wanted to be left alone to live their lives in peace.

Today, more than 200 years later, they are in Louisiana. Most of them live out in the country by the swamps and backwoods. And most still speak French.

Jay Dorin visited Louisiana for SEARCH. Here are some of the stories he had to tell when he got back.

Murphy and the Trappers

Murphy Sellers pushed the little cap back on his head. He gave me a big smile with his mouth full of chewing tobacco. Murphy and his friend Henry started to load supplies onto their boat. The supplies were for Cajun trappers who live on a nearby island and work for the Louisiana Fur Company.

"We Cajuns have been trapping in these parts for 150 years," Murphy told me, climbing into the boat. "And we trap the same way now as we did then. We bait our traps with meat. Then we go out in our boats and set the traps near the shore. Then we just wait for the little animals to smell the meat and come running to the traps."

"What kinds of animals?" I asked.

"Nutria. Ever heard of nutria? They're a lot like raccoons. Their fur is used in winter coats. We sell the meat for dog food."

"How exactly do the traps work?" I asked.

"When the animal steps on the trap, it slams shut and breaks the animal's foot. The next day, the trapper comes by. He pulls the animal out of the trap and clubs it on the head to kill it.

"I guess some people might think that's a cruel way to trap. But that's the way we've always done it. Got to make a living somehow in these swamps."

Going to a "Fait-To-Do"!

Some Cajun friends took me to a "fait-to-do." That's a big dance they hold on Saturday nights. It's been a Cajun tradition for many years. When Saturday night rolls around, everyone in the family gets ready for the dance. There are no baby-sitters. The babies are dressed in their night clothes and are carried to the dance. Everyone goes!

Parents and teenagers join in the dancing. The grandparents watch over the younger children in a separate room. When they get tired, the children are put to sleep on blankets over hay. Later the grandparents get their turn to dance.

The songs are all in French. They play traditional Cajun tunes, and even some rock and roll. On the dance floor, there were people from 10 to 70. And they were all having a great time together.

Craw-Fishing and Frog-Catching

Duson, Louisiana, is sometimes called the bullfrog capital of the U.S. John Gidrey isn't much interested in bullfrogs. He fishes for crawfish.

"Ever see a crawfish?" he asked me. "They look like something from caveman days. They look a little like shrimp. Only they've got big claws like lobsters. They aren't too hard to catch. They like the mud. So they live at the edge of a pond."

Mr. Gidrey took me crawfish fishing with him. He used a trap that looked like a wire bag. He dropped some bait into

the bottom of the bag and put the trap into the water near the edge of the pond. Pretty soon a bunch of crawfish began crawling out of the mud and after the bait. They crawled right into the trap. Once they crawl into the trap, they cannot turn around and crawl out.

"What do you do with crawfish?" I asked.

Mr. Gidrey laughed at me. "What do you mean?" he asked.

"We fry them up and eat them! What else?"

He rowed us over to a different part of the pond. He reached into the water and pulled out the biggest frog I had ever seen. The frog was as big as Mr. Gidrey's head. "That's average for around here," Mr. Gidrey laughed.

Working in the Salt Mines

One of the nation's biggest salt companies has a big salt mine where many Cajuns work. One of the miners took me down into the mine. "We haven't had any visitors in this mine since 1973," he told me. "Last time we had visitors, a block of salt fell from the ceiling and killed a man."

It was too late for me to turn back. We took an elevator down into the mine. I found myself in a huge underground city. The mine had long hallways and rooms with ceilings 50 feet tall. The walls, floors, and ceilings were made up entirely of salt. I could taste the salt-filled air with every breath I took.

The miners dig holes into the walls of salt. Then they stuff dynamite into the holes. The hallway is emptied of all

people. Then the dynamite is set off by remote control. Tons of salt come tumbling down, ready to be loaded onto trucks and carted to waiting trains.

"It's not a bad job—once you get used to the salt," a miner told me.

T-Man Baily and the School Boat

T-Man Baily lives outside Morgan City, Louisiana. Morgan City is a modern town. There are a lot of offshore oil wells there. So the town has a lot of money. But T-Man lives out in the backwoods.

T-Man runs the last school boat in the county. Early each morning, he gets into his motor boat. He drives through the bayous and picks kids up for school. The kids all wait for T-Man on their porches, which are built out into the water.

You've got to have a boat to get around down here. T-Man owns a general store. You can get to it only by boat. His store is on Four Mile Bayou. That's one of the biggest waterways here.

"How about a swim?" T-Man asked me.

I thought about it. "Is this good water for swimming?" I asked.

"Oh, sure. It's loaded with alligators. But they won't bother you much."

Grandma and the Catfish

T-Man Baily took me over to visit a family and have lunch.

Their house was right out on the water. They were all out on the front porch waving to us as we pulled up and docked. "Bet you're hungry," Grandma said to me.

I looked down into a big pan of water and saw a bunch of fish flopping around inside it. "I'm going to cook up some catfish," Grandma said. She took the fish out of the pan and killed them. Then she cleaned them.

"Grandma caught those herself just a few hours ago," one of the kids told me. "She usually likes to fish for lunch."

The fish were cooked out on the front porch. A gas tank was attached to a small gas stove. Grandma cut the fish up into small pieces. When the oil in her big iron skillet was really hot, she dropped in the fish.

I didn't know what to expect. How would it taste? It didn't take me long to find out. They served the fish up with hot ketchup and bread. It was delicious!

We all sat on the front porch, eating and looking out at the water. "Bet this is different from where you come from," Grandma said.

I was about to answer her when something inside the house caught my eye. There in the front room stood a big TV set! After lunch, we went inside and watched some afternoon quiz shows.

TEN BEST CITIES FOR BLACKS

American cities are going down the drain. At least, that has been the impression sometimes made recently by press reports. The middle class is fleeing to suburbia. The tax base is shrinking. Street crime is increasing. And air and water pollution is harming health. These reports—often true but exaggerated—began during the late 1960s. That was about the same time that increasing numbers of blacks began competing for mayorships and other offices. Many blacks see the cities as suitable places for their economic, political and cultural development. There are many job opportunities in the cities for the skilled and semi-skilled. The cities also still have the greatest resources for educational development. Housing discrimination still exists but blacks can live where they can afford the price in most cities. In short, almost any city in the United States is better today in the overall quality of life available to blacks than it was six years ago. Some, of course, are better than others. The differences are not always easy to measure. This is especially so when the differences involve such things as the choice of climate, recreational preferences and the general "soul" of a city. Therefore EBONY has selected ten of the best cities which seem to offer their black citizens the best overall quality of life. Alphabetically, the ten are: Atlanta, Chicago, Cleveland, Denver, Detroit, Houston, Los Angeles, Memphis, New York and Washington, D.C.

ETHNIC OCCUPATIONS

Often during the history of the United States, certain ethnic groups have been identified with particular occupations. Many Chinese, for example, were brought to this country to work on the building of the Central Pacific Railroad. In Pennsylvania many of the coal miners were Irish. And Jewish and Italian immigrants often found work in the garment industry. As a matter of fact, the International Ladies Garment Workers Union (ILGWU) is usually identified as a Jewish union. Some local chapters of the ILGWU have been made up mostly of Italians.

There are many reasons why people from particular ethnic groups tend to cluster together in certain occupations. Sometimes, it is simply that they want to be near people like themselves. Other times the employer believes that a group of people are well-suited to the job. In the case of the Chinese this was true. Charles Crocker was in charge of building the Central Pacific Railroad in the 1860s. He thought the Chinese were especially well-suited to this kind of work. He hired thousands of Chinese to work for the Central Pacific. The Chinese were hard workers. Crocker bragged that they could lay more track in one day than had ever been done before. On April 28, 1869, a crew of Chinese and 8 Irishmen laid more than ten miles of track in a single day.

The reading you are about to do tells about a group of Indians who are very good at their job. As you read this case, think about these questions:

- How did the Mohawks start working on High Steel?
- Why do the Mohawks like working on High Steel?
- Do you think many Mohawk people will continue to work on High Steel? Why or why not?

THE MOHAWKS IN HIGH STEEL

The most footloose Indians are a band of Mohawks whose home is on the St. Lawrence River in Quebec. They are called the Caughnawagas. There are three thousand of them. At least six hundred and fifty of them spend more time in cities and towns all over the United States than they do on the reservation. It is not unusual for a family to lock up its house, leave the key with a neighbor, get into an automobile, and go away for years. There are colonies of Caughnawagas in Brooklyn, Buffalo, and Detroit. The biggest colony is in Brooklyn, out in the North Gowanus neighborhood. It was started in the late 1920's. There are about four hundred men, women, and children in it. It is growing. A few families have bought houses. The pastor of one of the churches in the neighborhood has learned the Mohawk dialect of the Iroquois language. He holds a service in it once a month. The church has elected a Caughnawaga to its board of deacons. The Caughnawaga women used to have trouble finding a particular brand of corn meal. They needed it for making Indian boiled bread. All the grocery stores in the neighborhood now carry it. A saying in the band is that Brooklyn is the downtown of Caughnawaga.

Caughnawaga Reservation is on the south shore of the St. Lawrence River. It is nine miles from Montreal. It is a tract of farmland, swamp, and timber. On the river side, there is a village also named Caughnawaga. Only a few of the Caughnawagas are farmers. The majority live in the village and rent their farmland to French Canadians.

In the early years the men kept their old, Iroquois ways of making a living. Missionaries tried to get them to become farmers, but they

would not. In the summer, while the women farmed, they fished. In the fall and winter, they hunted.

Later, almost every youth in the band took a job in the French fur-trade. In the eighteen-thirties, forties, and fifties, the fur trade declined. The Caughnawaga men were forced to find other things to do. Some switched to the St. Lawrence timber-rafting industry. Some broke down and became farmers.

In 1886, the life at Caughnawaga changed greatly. In the spring, the Dominion Bridge Company began building a railroad bridge across the St. Lawrence. Reservation land was used for a part of the bridge. Canadian Pacific and the D.B.C. promised that Caughnawagas would be employed wherever possible.

"Our records show that we thought we would use these Indians for unloading materials," an official of the D.B.C. wrote. "They disliked this arrangement. They would come out on the bridge itself every chance they got. It was impossible to keep them off. As the work progressed, we saw that these Indians were very odd. They did not have any fear of heights. If not watched, they would climb up into the spans and walk around up there as cool and collected as the toughest of our men. Most of our men at that period were old sailingship men. They were especially picked for their experience in working aloft. These Indians were like mountain goats. They would walk a narrow beam high up in the air with nothing below them but the river. The river is rough there and ugly to look down on. It wouldn't mean any more to them than walking on the solid ground. They seemed immune to the noise of the riveting. That sound goes right through you. It is often enough to make newcomers to construction feel sick and dizzy. They were interested in the rivet-

ing, requesting that they be allowed to take a crack at it. This happens to be the most dangerous work in all construction, and the highest-paid. Men who want to do it are rare. Men who can do it are even rarer. In good construction years there are sometimes not enough of them to go around. We decided it would be useful to see what these Indians could do. We picked out some and gave them a little training. It turned out that putting riveting tools in their hands was like putting ham with eggs. In other words, they were natural-born bridgemen. Our records do not show how many we trained on this bridge."

After the D.R.C. completed the Canadian Pacific Bridge, it began work on a bridge now known as the Soo Bridge. This job took two years. The Caughnawaga riveting gangs went straight from the Canadian Pacific job to the Soo job. Each gang took along an apprentice. One Indian remembers that job: "The Indian boys turned the Soo Bridge into a college for themselves," he says. "As soon as one apprentice was trained, they'd send back to the reservation for another one. By and by, there'd be enough men for a new Indian gang." By 1907 there were over seventy skilled bridgemen in the Caughnawaga band. On August 29, 1907, during the erection of the Quebec Bridge, a span collapsed. Ninety-six men were killed. Thirty-five were Caughnawagas. In the band, this is always spoken of as "the disaster."

"People thought the disaster would scare the Indians away from high steel for good," one Indian said. "Instead, it made high steel much more interesting to them. It made them take pride in themselves that they could do such dangerous work. Up to then they didn't consider it any more dangerous than timberraffing. Also, it made them the most looked-up-to men on the reservation. The women made them split up and

scatter out. That is, they wouldn't allow all the gangs to work together on one bridge any more. A few gangs would go to this bridge and a few would go to that. Pretty soon, there weren't enough bridge jobs, and the gangs began working on all types of high steel -- factories, office buildings, department stores, hospitals, hotels, apartment houses, schools, breweries, distilleries, powerhouses, piers, railroad stations, grain elevators, anything and everything. In a few years, every steel structure of any size that went up in Canada, there were Indians on it. Then Canada got too small and they began crossing the border. They began going down to Buffalo and Cleveland and Detroit."

In 1926, attracted by the building boom, three or four Caughnawaga gangs came to New York. In 1928, three more gangs came down. They worked first on the George Washington Bridge. In the thirties, at least seven additional Caughnawaga gangs came down. The men in all these gangs enrolled in the Brooklyn local of the high-steel union. In the early thirties, they began sending for their families. They moved into tenements and apartment houses in the North Gowanus neighborhood of Brooklyn. Caughnawagas continued to come down. All of them settled in North Gowanus.

At present, there are 125 Caughnawagas in the New York high steel unions. Less than a third of them work steadily in the city. Some spend much of their time in other cities. They roam from coast to coast, seeking rush jobs that offer unlimited overtime work at double pay. A gang may work in half a dozen cities in a single year. Between jobs, they return to Brooklyn to see their families. Now and then, after long jobs, they pick up their families and go up to the reservation for a vacation; some go up every summer. A few men sometimes take

their families along on trips to jobs and send them back to Brooklyn by bus or train.

In New York City, the Caughnawagas work mostly for the big companies -- Bethlehem, American Bridge, the Lehigh Structural Steel Company, and the Harris Structural Steel Company. Among the structures on which they worked are the R.C.A. Building, the Cities Service Building, the Empire State Building, the Daily News Building, the Chanin Building, the Bank of the Manhattan Company Building, the City Bank Farmers Trust Building, the George Washington Bridge, the Bayonne Bridge, the Passaic River Bridge, the Triborough Bridge, the Henry Hudson Bridge, the Little Hell Gate Bridge, the Bronx-Whitestone Bridge, the Marine Parkway Bridge, the Pulaski Skyway, the West Side Highway, the Waldorf-Astoria, London Terrace, and Knickerbocker Village.

North Gowanus is an old, sleepy, shabby neighborhood. There are factories in it, and junk yards, but it is mostly residential. Apartment houses are most numerous. The Caughnawagas all live within ten blocks of each other. They live in the best houses on the best blocks. Caughnawaga women are good housekeeper. Most of them decorate a mantel or a wall with things brought down from the reservation. Otherwise, their apartments look much the same as those of their white neighbors. A typical family group consists of husband and wife and a couple of children and a female relative or two. After they get through school on the reservation, many Caughnawaga girls come down to North Gowanus and work in factories. When there is a new baby in a family, a grandmother or an aunt comes down from the reservation and helps out. Caughnawagas are allowed to cross the border freely. Caughnawaga children read comic books, listen to the radio while doing their home-

work, sit twice through double features, and play stick ball in vacant lots the same as the other children in the neighborhood. Teachers say that they are more reserved and polite. By the age of three, most of them are able to tie their shoelaces. Adult Caughnawagas speak Mohawk, English, and at least a little French. In homes where both parents are Caughnawagas, Mohawk is spoken almost exclusively. The children pick it up. In homes where the mother is non-Indian and the father is away a good deal, the children sometimes fail to learn the language.

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The First Original New Ethnic
Comic Book

by

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and

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Minneapolis Public Schools
Task Force on Ethnic Studies
Minneapolis, Minnesota

"Minneapolis Multi-Ethnic
Curriculum Project"

THE FIRST ORIGINAL

NEW ETHNIC

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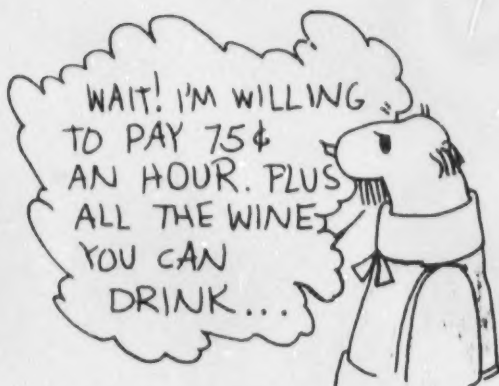
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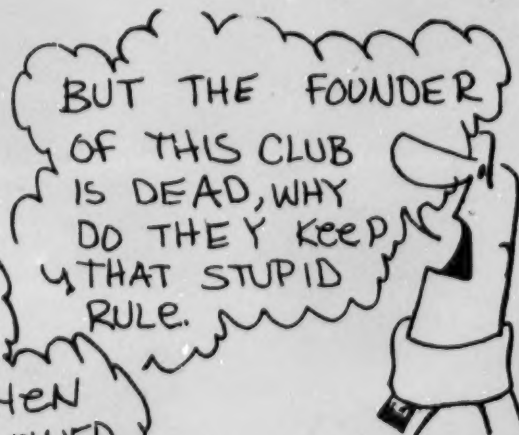
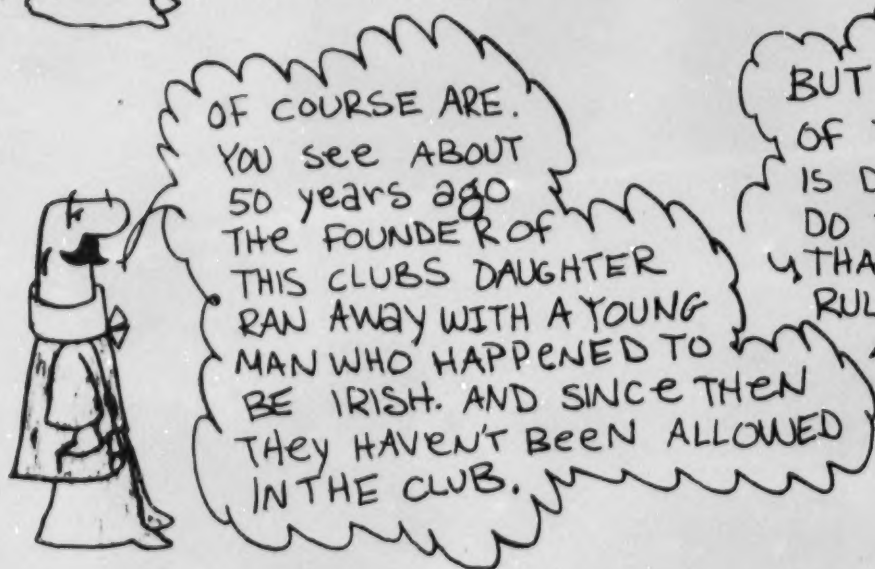
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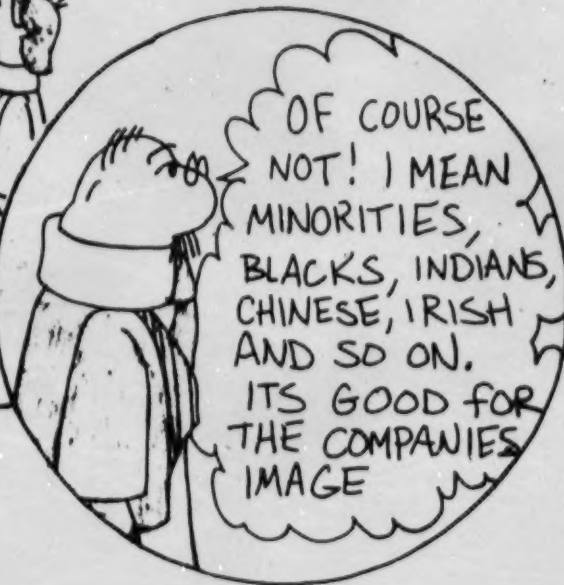


THE END





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HOW WOULD YOU
LIKE TO WORK
FOR
OUR
COMPANY?



? WHAT QUALIFICATIONS
DO I NEED?



NONE!
YOU'RE A
MINORITY,
AREN'T
YOU?



IF THAT'S
THE ONLY
REASON
YOU WANT
ME,
TAKE
THIS!



FINI